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Listed in this pamphlet are 22 place and personal names of Slavic origin which appear in Greek and Roman documents. Following a brief introduction in which the criteria for selection of these names is given, a section discusses the inconsistent systems of transliteration employed by classical authors. Then, the actual annotated listing of names precedes a concluding digression which proposes to apply some of the findings to historical analysis. Included in an appendix are--(1) a trilingual list of names, (2) textual notes, and (3) availability information for other publications in the series. (GK)

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НАЗВОЗНАВСТВО

Ч. 37

Г. СОТИРОВ

СЛОВ'ЯНСЬКІ НАЗВИ
В ГРЕЦЬКИХ І ЛАТИНСЬКИХ
СТАРОВИННИХ ПАМ'ЯТНИКАХ

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ONOMASTICA

No. 37

G. SOTIROFF

**SLAVONIC NAMES IN GREEK
AND ROMAN ANTIQUITIES**

**U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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N. B.

References to chapters and sections of basic works (e. g. Herodotus, Livy, Pliny) are given, where convenient, in parentheses, within the text itself. Other references and lengthier notes will be found at the end of this article. A trilingual list of names — Slavonic, Latin, and Greek — will be found in the appendix.

G. S.

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Following the author's wish the name "Slavonic" (instead of the usual in this series: "Slavic") was employed in the text of the present issue of *Onomastica*.

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ERRATA

PAGE	LINE (— from Bottom)	READS	SHOULD READ
5	2	Georgious	Georgius
5	6	consonnance	consonance
5	13	consonnance	consonance
6	13	consonnant	consonant
6	—2	Syrillic	Cyrillic
7	11	people	peoples
9	15	Greaks	Greeks
9	18	nome	name
10	—6	middle which	middle of which
11	22	At tny rate	At any rate
12	9	Latin from	Latin form
12	10	liubiti, "love"	liubiti, "to love"
13	16—17	linquistic	linguistic
15	3	Greek	Greeks
15	18	knife or	knife
15	—3	four hoses	four horses
16	—6	solves for	selves for
17	—6	Greek and Rome	Greek and Roman
20	17	Less Belles Lettres	Les Belles Lettres

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I. Introduction

1. If we are to believe Georgios Codinus, some five centuries before the translation of Scripture by the brothers Cyril and Methodius, Constantine the Great founded "in the land of the Scythians", four cities, two of which had names with a distinctly Slavonic consonance — Peresthlaba and Pliscuba.¹ Many more Slavonic names can be spotted in Greek and Latin sources, some of which go as far back as the time of Herodotus, and some still further back. This study is concerned with a selection of twenty-two such names of persons, tribes, and landscape feature. The criteria for including a name in this list are the following: (a) a Slavonic consonance; (b) a recognizable meaning in Slavonic; (c) no recognizable, or an unfitting, meaning in Greek or Latin; (d) a geographical and historical setting suggesting the presence of Slavonic ethnic elements. The list could easily be doubled.

2. Before discussing the names themselves, it seems appropriate to say a few words about some problems of spelling and transliteration. Following the list of names, the reader will find, in section IV, a historical digression, capable of throwing additional light on the linguistic geography of the area in which these names occur.

II. Spelling and Transliteration

3. The student of early Greek and Latin sources will be disappointed if he expects to locate in them all Slavonic names in exactly the same shape in which one meets them

in contemporary literature. Writing over 2,000 years ago, Marcus Terrentius Varro observed that not every word-form which once existed still exists; that age tends to blot some words out; that not every word which chances to survive does so in its original form, and that many words are disguised by displacement affecting individual letters.² What was true 2,000 years ago is no less so today. Many of the names modern readers would be interested in have been altered through phonetic adaptation, or through "improvements" in the spelling. In antiquity, Phoenician names, for instance, were changed by the Greeks so as to suit Greek phonetics. The Greek language did not allow a word to end in a consonant other than *r*, *s*, or *n*. Thus, Hannibal was put down as Annibas, Hasdrubal became Asdroubas, Maharbal — Maarbas. It was not until the triumph of Christianity that Greek writers began to transliterate more accurately the foreign names from Scripture. However, changes continued to occur in names recorded in Latin sources. Thus, the name of bishop Ulfila, who is credited with the invention of the Gothic alphabet, is usually spelled Ulfila, but sometimes also Ulphilas, Wulfila, Guilfula, and Ourfila. The later spelling occurs also in Greek sources.

4. An additional difficulty for the student of old names arises from the fact that neither the Greek nor the Latin alphabet were designed with a view to rendering accurately the sounds of the so-called barbarian languages. The Slavonic vowels Ъ and Ь simply did not exist in either Greek or Latin. The Greeks rendered Ъ as *OI*, the Romans as a straight *I*.³ The consonants *B* and *V* (Cyrillic Б and В) were indistinguishable in Greek, whose letter "beta" had the phonetic value of the English *W*. Thus, when the Greeks had to write the name of Vespasian, they wrote Ouespasianos; Valens became, in Greek, Oualês.⁴ The Greeks seem to have been particularly embarrassed by sibilants like the ones later on expressed by the Syrillic letters Ж, Ч and Ш, which they could not hear distinctly,

let alone pronounce, or write correctly. With this in mind, the student of Classical Greek has no trouble at all recognizing that the Greek word SITO means ЖИТО. Likewise, the Greek THORAX means ЧОПАП, i. e. stocking, greave, or corselet, whereas CHOINIX means ШИНИК, approximately a quart-measure.

5. The pronunciation and transliteration of foreign names did not only give cramps to many ancient writers. It also gave headaches to many readers. Dio Cassius reports that when Trajan was sailing down the Red Sea, he kept writing to the Senate in Rome about the various people he met on his way. The Senators, according to Dio, "were unable in some cases to follow him intelligently, or even to use the names correctly."⁵ Arabian phonetics and Latin spelling obviously made a poor match. Before Trajan, Strabo and Pliny the Elder had run into similar problems. Speaking of the tribes which lived in the Pyrenees, Strabo wrote: "I shrink from giving too many of the names, shunning the unpleasant task of writing them down — unless it comports with the pleasure of some to hear 'Pleutaurans', 'Bardyetans', 'Allotrigans', and other names still less pleasing and of less significance than these."⁶ In the same vein, Pliny, while speaking of Andalusia, says: "Worthy of mention in this district, or easily pronounced in Latin, are . . .",⁷ and he proceeds to enumerate the cities of the district, whose names he found easy to pronounce in Latin, presumably leaving out a great many others, which may have been equally important — or more important — to the Spaniards themselves. Again, when he speaks of Illyria — present-day Yugoslavia — Pliny gives the names of several Illyrian peoples, and adds: "Few of these peoples are worthy of mention, nor are their names easy to pronounce."⁸ It should not be surprising, therefore, if some important "barbarian" names are unavailable in our Greek and Latin sources, while others have come down to us, sometimes almost intact, and sometimes warped beyond recognition.

6. What is worse is the frequent misuse of poetic licence — if that is what it is — by many Greek authors. In his story of Atlantis, Plato explains how it happened that in some books non-Greek personalities appear under Greek names. Apparently, Solon, while sojourning in Egypt, noticed that the men who had first taken down the names of the Atlantians had translated these names into the Egyptian tongue. "So he himself in turn recovered the original sense of each name and, rendering it in our own tongue (i. e. Greek — G. S.) wrote it down so."⁹ Elsewhere, Solon is made to speak of the Egyptian goddess Neith whose Greek name, he explains, was said to be Athena."¹⁰ The real name of Hercules, according to Ptolemy Hephaestion, was Neilos;¹¹ according to an anonymous author who may have been Aurelius Victor, it was Recaranus.¹² Pyrrhus, the son of Achilles was also complimented with a ringing Greek name — Neoptolemus.

7. In the light of facts like these, it is obviously not enough for the student of old Slavonic names to be just a good Hellenist and a good Latinist. If he is to avoid frustration, he must learn to read between the lines. He must train himself to spot the distortions, inflicted on many Slavonic names by Greek scribes, who seem to have gone about it with a fury worthy of a modern radio-announcer. A name may have no known meaning in Greek, or Latin, or it may have an unsuitable meaning in one of these languages; if the meaning it has in Slavonic fits the circumstances, such a name should be taken in for observation.

III. The Names

8. The order in which the twenty-two names on our list are discussed is neither spatial, nor chronological. It aims to proceed from the more obvious cases to the less obvious ones.

(1) BYLAZORA. Livy (XLIV. 26) says that during the last war of the Romans against Macedonia, King

Perseus ordered certain troops to shift their camp to Bylazora, in Paeonia. Livy probably found this name in Polybius, who calls this place "a great Paeonian city" (V. 97). This city is mentioned as still existing in the 15th century, by Luccari, who points out that its name was known to Pliny.¹³ Bylazora, or rather Biela Zora, means "White Dawn."

(2) NESTANE. Pausanias (VIII. VII. 4 and VIII. I) reports that he found, in Arcadia, the ruins of a village, near which Philip of Macedon had pitched his camp. The name of this village was Nestane. It is obvious that we have here the Slavonic words *na stane*, meaning "in the camp." Since these words have no meaning in Greek, it is more than likely that Pausanias wrote them down as he heard them from the Greeks living in the vicinity.

(3) GORDIUM. This was the name of the capital of Phrygia, in Asia Minor. The Phrygians were of Thracian origin. The Greeks spelled this name GORDION. Orosius (III. 16) spells it *Gordie*. The ending — ION is Greek; it is used to form diminutives. When that ending is dropped, what remains is the root GORD-, i. e. *gorod*, or *grad*, the Slavonic word for "city." One could speculate that the Greeks formed the diminutive GORDION, to designate the "little city", presumably the citadel.

(4) CREMNA. Near the Sea of Azov, Herodotus (IV. 20) knew a place called CREMNI. He explains that this word meant "the cliffs." In Slavonic, the word *cremen* means "flintstone." In Pisidia, just south of Phrygia, Strabo (12. 6. 4-5 and 12. 7. 2.) knew a city called *Cremna*. We recognize in this name the Slavonic word "Kreml", i. e. a fortified city.

(5) CERASUS. Ammianus Marcellinus (XXII. 8. 16) says that this was the name of a city in Paphlagonia, from which Lucullus brought to Rome the fruits so named. These fruits were cherries, in Slavonic *chereshi*, *chereshne*, or *treshne*. Paphlagonia was just a short distance to the northeast of Phrygia.

(6) CONOPA. This was the name of a village in Aetolia, according to Strabo (10. 2. 22). From another remark made by the same author, it may be inferred that Aetolia had a mixed population, partly Greek and partly Macedonian (10. 1. 15). *Conop* in Slavonic means "hemp" which, if it was an important local product, may have given its name to the village, as cherries gave theirs to the city of Cerasus.

(7) VERA. Strabo (11. 13. 3) knew a fortress by this name, in Media, some 120 miles east of the area inhabited by the Thracian tribe Saraparae. In Slavonic, *vera* means "faith."

(8) LEBEDUS. Strabo (14. 1. 29) places this city in Lydia. A festival in honour of Dionysus was held there every year. Dionysus was the Greek name of the Thracian sun-god Sava, or Sabazios, also known to the Romans under the name of Pater Liber, or Bacchus. *Lebed* in Slavonic means "swan", and it is conceivable that the name of the city came from some "swan lake" in the neighborhood.

(9) CALYBE, according to Strabo (7. 6. 2) was the name of a city in Thrace. In the Slavonic speech of the people who live in the same area today, *kolibe* means "hamlet."¹⁴

(10) TARNE. Strabo (9. 2. 25) says that there was a village with that name, in Boeotia. The original inhabitants of Boeotia are known to have been Thracian. *Tarne* has no known meaning in Greek, but in Slavonic it means "thorn", or "thistles." There is a city *Trn* in Western Bulgaria and another one by the name of *Trnovo*, in Eastern Bulgaria. In the Ukraine, we have *Tarnopol*. A thistle plain near the city, or perhaps one in the middle which the city itself grew, may well be responsible for the name.

(11) OLENUS. This was a city in the Peloponessus, which refused to join the anti-Macedonian alliance formed by four Greek cities about 280 B. C. At the time of Strabo (8. 7. 1-5), this city was deserted, but not the nearby

temple of Asclepios. This detail is of some interest, in view of the Thracian origin usually ascribed to Asclepios. *Olen* in Slavonic means "reindeer."

(12) MORIMARUSA. There is a twisted sentence in Pliny (*N. H.*, IV. 95), referring to the Northern Ocean which, he says, was called by the natives *frozen*. Pliny then explains that "according to Philemon, the Cimbrians call it *Morimarusa*, which means *dead sea*." It could not be any clearer that we have here a casual transcription of the Slavonic words *more moroza*, which mean exactly what the natives meant, namely "Frozen Sea."

(13) SEMELE. This was the name of a daughter of Cadmus. The last letter in the Greek version of this name was an "eta", which was often pronounced "ya." Semele appears, thus, as a variation of the Slavonic word *zemlya*, meaning "earth." It is also interesting to note that the Greek word for foundations is "themelia."

(14) MYLITTA. According to Herodotus (I. 131 and 139), this was an Assyrian name of the goddess of love. There were many Thracian settlements in what was then called Assyria, and it is more than likely that Herodotus mistook a Thracian word for an Assyrian one. At any rate, the name *Militsa* in Slavonic means "Dearie." One should note, further, that the Greeks often used a double T, when transliterating the sound "ts."

(15) SILENUS. An elderly, drunken, satyr was called a silenus. Anyone who has seen one of these sileni, as represented on some ancient vases, will easily guess that *silen* means "strong", or "potent."

(16) ZARINA. This was the name of the queen who ruled the Scythians to the east of the Caspian Sea, in the latter part of the 4th century B. C., according to the report of Ctesias, preserved by Diodorus Siculus (II. 34 3.). What a coincidence that the same word in Slavonic should mean "queen!"

(17) LIBER was the Latin designation of the Thracian sun-god *Sava*, called by the Greek *Sabazios*, or *Dionysus*. The explanation of the Latin name is given by Varro (*De Lingua*, VI. 1. 2). Originally, the name was *Loebesom*, where the "s" was changed into "r" — the well-known rhotacism. Varro also points out that the verb *lubere* means "to be pleasing", and that it was from this verb that words like *lubido* and *Lubentina* derived, the latter being an epithet of Venus. *Lubere* is manifestly the Latin from of the Slavonic verb *liubiti*, "love", while *Liber/Loebesom* is no more than the Slavonic adjective *liubezen*, i. e. "the friendly one", or "the lovely one."

(18) OROLUS. From the *Life of Thucydides*, by Marcellinos, we learn that Orolus was the father of Thucydides — a Thracian. This is close enough to the Slavonic word *oriol*, or *orel*, meaning "eagle."^{14a}

(19) LYDI was the name of the people who lived in Lydia. We have here an obvious transliteration of the Slavonic word *liudi*, i. e. "people."

(20) NEMETES. Pliny (*N. H.*, IV. 106) gives a list of German tribes along the Rhine river, at the top of which he places the *Nemetes*, i. e. the people called in Slavonic "Nemtsi."

(21) MOLOSSI. This was the name given by the Greeks to one of the Macedonian tribes in the Epirus. The Greek spelling of the word is *Molottoi*. If we replace the double T by "ts", we get *molotsi*, i. e. MOLODSI, or "the braves", in Slavonic. Strabo (7. 7. 8) notes that "...the Molossi became subject to Pyrrhus-Neoptolemus, the son of Achilles..." This is an important detail, to which we shall revert.

(22) ATHAMANI. Next door to the Molodsi, we find another tribe, which the Greeks called Athamani. The meaning of this word is not obvious, but can be guessed. When a white man, in Western Canada, wants to address an unknown Indian, he does not call: "Hey, you, Indian!"

He will rather call: "Hey Chief!" An *ataman* was a Cossack chief, the *Atamani* on the Adriatic coast just might have been related to the Cossacks, or to their ancestors. Before we dismiss this hypothesis as a fantastic one, we shall make a short historical digression.

IV. The Wrath of Achilles and the Flight of Pyrrhus

9. In a letter written around 1325, Nicephorus Gregoras describes one of his adventures in Macedonia, observing, among other things, that the people of that country were "for the most part, from the very beginning, Mysian settlers, who live intermingled with our own people."¹⁵ By "our own people" Gregoras means, of course, the Greeks. By "Mysians" he means the Bulgarians of the Danubian plain. He has no doubt that, in Macedonia, Greeks and Bulgarians had lived intermingled "from the very beginning." If Gregoras is right, we must conclude that no major linguistic shifts have taken place south of the Danube during any historical period known to us — in which case the presence of Slavonic names in early Greek sources becomes self-explanatory. Is this in any way related to the presence along the Adriatic coast of Molodsi, *Atamani*, and Pyrrhus, the son of Achilles?

10. From Strabo (7. 7. 8), we learn that the Macedonian language was spoken throughout the Epirus, including the territory of the *Atamani* and that of the *Molodsi*. Again from him, and from other sources too, we may learn that Macedonia was part of Thrace, while the language of the Thracians was the same as that of the Getae, who lived north of the Danube, and along the north shore of the Black Sea.¹⁶ The Mysians, who lived between the Danube and the Balkan mountain were known to Homer, who called them "hand-to-hand fighters."¹⁷ Throughout antiquity they were invariably considered to be a Thracian people. We must, therefore, conclude that there was a linguistically homogeneous block in South-Eastern Europe, the core of which extended from the Crimean Peninsula to the Adriatic coast opposite the island of Corfu.

11. Tradition has it that at the end of the Trojan War, Pyrrhus took his abode among the Molodsi, on the Adriatic Sea. Why should he have done this if he were a Greek? Why should the Molodsi have accepted him? What is more, after the assassination of Pyrrhus, at Delphi, his wife Andromache is said to have been sent by his family to the country of the Molodsi. The reason for this was that she was with child by Pyrrhus, and the family feared that an attempt might be made on her life by one or the other of the Greek chiefs.¹⁸ Why should Andromache have been safer among the Molodsi, than she could have been elsewhere? Is it conceivable that Pyrrhus himself *was an ataman*, or at least a *molodyets* — in other words a Cossack?

12. The mother of Pyrrhus was Deidamia, daughter of Lycomedes, king of Scyros. On his mother's side, therefore, we may assume that Pyrrhus may have been a Greek. But was his father, Achilles, also a Greek? We are told that Achilles and his Myrmidons went to the Trojan War from Thessaly, which may or may not have been a Greek land. Why, then, did Pyrrhus not return there after the war? Could it be that he was prevented from going back to Thessaly, because Thessaly was not his father's land, and the Myrmidons were neither Greeks, nor Thessalians? What were they then?

13. On two occasions at least Homer makes a clear distinction between Greeks and Myrmidons, indicating that these were allies, but nevertheless two distinct people. After Homer, the distinction is maintained by Quintus Smyrnaeus.¹⁹ The population of Thessaly was mixed; the people "were called Myrmidons, and Hellenes and Achaians; of all these even fifty ships, Achilles was captain." What is still more interesting is that Homer also mentions the city of the Myrmidons, taking care not to tell us just where that city was.²⁰

14. We find a partial answer to these riddles in the land of the Cossacks. Strabo tells us (7. 3. 16) that at the mouth

of the Tyras river (the Dniestr), there was "what was called the Tower of Neoptolemus." We already know that this was the name given by the Greek to Pyrrhus, the son of Achilles, king of the Molossians. We now find his name attached to a tower on the north shore of the Black Sea. "Again", says Strabo, "at a distance of five hundred stadia from the mouth is the island called Leuce, which lies in the high sea and is sacred to Achilles."²¹ Strabo goes on to explain that, travelling from here towards the rising sun, one comes to a treeless place, which is also sacred to Achilles. "Then comes the Race Course of Achilles, a peninsula that lies flat on the sea." (7. 3. 19) We must ask: What were Pyrrhus and Achilles doing in the Black Sea and in the Crimea? Could it be that Alcaeus was right in calling Achilles "ruler of Scythia?"²² If Achilles himself was not ruler of Scythia, he stood, at any rate, on good terms with that ruler. Dictys Cretensis tells us that when, at Aulis, Iphigeneia was saved from the knife of the priest who was to have sacrificed her, Achilles entrusted her to the king of Scythia, who happened to be present.²³

15. What about the name Achilles itself? Ptolemy Hephaistion says that this name was given to the boy by his tutor Chiron, because Chiron's own tutor was so named.²⁴ But who was this Chiron? Was he really a centaur, as some Greek mythographers would have us believe? What about the fact that in a 14th century Slavonic version of the pre-Homeric Iliad the name of Achilles appears as *ATSILESH*,²⁵ strangely reminiscent of the name of the great Scythian king of later years, Attila — in German *ETZEL*?

16. There is still another detail, of equestrian character, which is worth noticing, when discussing Achilles. When it comes to chariots, all our ancient sources feature vehicles drawn by either two or four horses. A chariot drawn by two horses was called by the Romans a *biga*, one drawn by four, a *quadriga*. But how many horses did Achilles yoke

to his chariot? Homer tells us that he yoked three horses to his chariot — two immortal ones and a mortal one — and he gives us even the names of them.²⁶ A strange Scythian *troyka*, at the first glance but not so strange perhaps, when we remember that the Race Course of Achilles was to be found on the Crimean Peninsula.

17. These tantalizing hints make us all the more eager to find an indication of the spot where we should look for the city of the Myrmidons. Once more, good old Strabo is ready to give us a helping hand. "On the left, as one sails into the Cimmerian Bosphorus", he wrote, "is a little city, Myrmecium... and on the opposite side is situated a village called Achilleum." (7. 4. 5) Might this small city at the easternmost tip of the Crimean Peninsula not be the city of the Myrmidons? It might, and it is. Arrian, who wrote a book on Alexander, in an effort to make the Great Conqueror look like a Greek, also wrote a book entitled *Circumnavigation*. According to a passage in this book, quoted by Leo Diaconus, Achilles "was the son of Peleus... he was born in Myrmecium — a small city near the Sea of Azov —... he was expelled by the Scythians because of his savagery, cruelty and arrogant spirit, and... thereupon he took his abode in Thessaly."²⁷

18. This last testimony is rather significant, for it is in agreement with a short paragraph in John Malalas. According to Malalas, Chiron was not a centaur, but a king and a philosopher. He had a daughter, Thetis — raised by the Greeks to the status of a sea-goddess — who was married to Peleus, apparently a live-in son-in-law to Chiron, and a Greek from Thessaly. Achilles was the son of Peleus and Thetis, and thus a half-Scythian. While arming themselves for the war against Troy, the Greek leaders begged Chiron to let his grandson join the expedition. "And thus", says Malalas, "Achilles joined the Atridae as an ally, having his own army of three thousand Myrmidons — as they were called at that time, but are now called Bulgarians."²⁸ This was written by a Syrian chronographer in the second

half of the 6th century, a whole century before the foundation of the Bulgarian state.

19. Against this background, many things become easier to explain. The wrath of Achilles, of which Homer sang, may have helped the Greeks conquer the city of Troy. Yet the losses of the assailants were so heavy that they were all reduced to rags. Upon his return home, Agamemnon was killed by his wife, Clytemnestra. Diomedes was exiled. Ulysses and Menelaus wandered abroad for years. Pyrrhus, obviously, was not welcome in Thessaly, and may have been both ashamed and afraid to go back to Myrmecium. This may have been sufficient reason for his flight to the Epirus, where he found a place to live among the Molodsi and the Atamani. These people, like all other Thracians and Macedonians, were related to the Scythians, and spoke the same language, or at any rate a dialect cognate to that of the Myrmidons.²⁹ Pyrrhus must have found this convenient.

V. Conclusions

20. All the names which form the object of this study occur in the Balkan Peninsula, around the Black Sea, and in Asia Minor, where Thracians and Scythians have lived since the dawn of history. The Mysians and the Macedonians were Thracian peoples. The story of Achilles and Pyrrhus gives weight to the casual remark of Nicephorus Gregoras to the effect that Mysians and Greeks had lived together in Macedonia from the very beginning. It explains also how Alexander the Great could claim that he was a descendant of Achilles — his mother Olympia was a Molossian princess. Yet, if all this is so, the presence of Thraco-Macedonian, Mysian, Scythian, or simply Slavonic, names in Greek and Rome antiquities becomes not a surprise, but the thing to expect. What is regrettable is that so many other names belonging to this linguistic family have been lost, or have been so altered as to require a great deal of patient study, on the part of anyone anxious to restore their original form.³⁰

APPENDIX

Trilingual List of Names

Slavonic	Latin	Greek
БЕЛА ЗОРА	Bylazora	Byladzóra
НА СТАНЕ	Nestane	Nestánē
ГОРОД	Gordium	Górdion
КРЕМЛЬ	Cremna	Krêmna
ЧЕРЕША	Cerasus	Kerasos
КОНОП	Conopa	Kônōpa
ВЕРА	Vera	Oúera
ЛЕБЕД	Lebedus	Lébedos
КОЛИБА	Calybe	Kalýbē
ТРЪН	Tarne	Tárnē
ОЛЕНЬ	Olenus	ôlenos
МОРЕ МОРОЗА	Morimarusa	—
ЗЕМЛЯ	Semele	Semélē
МИЛИЦА	Mylitta	Mylíttā
СИЛЕН	Silenus	Seilēnós
ЦАРИНА	Zarina	Zarína
ЛЮБЕЗЕН	Loebesom/Liber	—
ОРЕЛ	Orolus	Orólos
ЛЮДИ	Lydi	Lydoí
НЕМЦЫ	Nemetes	—
МОЛОДЦЫ	Molossi	Molottoí
АТАМАНЫ	Athamani	Athamānes

NOTES

1. **De originibus Constantinopolitanis**, in the Bonn **Corpus scriptorum historiae Byzantinae**, vol. 38, p. 23.
2. **De lingua latina**, V. 3.
3. To make matters worse, **И** was reduced, in some Slavonic dialects, to **И** or **Ѣ**. As a result, the word "Goths", for instance, appears in Slavonic Greek and Latin as **ГОТѢ**. Gothoi, and Gothi, respectively.
4. This is the same name which has been transmitted to us also as Wallia, when processed by writers dealing with the history of the Goths.
5. Epitome of Book LXVIII, 29. 3.
6. 3. 3. 7.
7. "Latino sermone dictu facilia". N. H. Book III. I. 7.
8. **Ibid.**, Book III. XXI. 139.
9. Critias, 113A.
10. **Timaeus**, 21E.
11. In Photius, **Library**, cod. 147a. (Les Belles Lettres, Paris, 1962, t. 3, p. 54).
12. **Origo Gentis Romanae**, 6. and 8. 1. (Teubner, Leipzig, 1961, p. 9).
13. Giacomo di Pietro Luccari, **Copioso Ristretto degli Annali di Rausa**, Venice, 1605. Book III, p. 103. This book is a goldmine for students of Slavonic history.
14. It is true that more often this name is spelled Cabyle. However, such inversions ought not to startle us. Strabo (13. 2. 5—6) reports that Pordoselene was sometimes spelled Poroselene, and Asporodenum, Asporenium — for reasons of propriety. Calybe may have been changed to Cabyle, for reasons of prestige. (Who wants to call his city a "hamlet"?) At any rate, Arrian knew a city in India, whose name was Calyba (**Indica**, 26. 6). The "Greek" name of the rock of Gibraltar is said to have been Alybe. (Eutshatius, in **Geographi Graeci Minores**, ed. G. Müller. Referred to by J. G. Frazer in a footnote to his translation of Appollodorus (II. V. 10)). The Chalybians were an iron-working tribe in Asia Minor, near the Black Sea (Strabo, 11. 14. 5 and 12. 3. 19). In those days smelting was done with charcoal. Both charcoal-burners and iron-workers lived in huts, in the mountains. The German for hut is "Hütte", while "Hüttenwerk" means ironworks. The reader will draw his own conclusions.

- 14a. Most manuscripts give the corrupt spelling OLORUS. The correct spelling OROLUS is given by the **Codex Palatinus**. See Otto Lusch-
nat's notes to Thucyd. (Teubner, Leipzig, 1960, p. 4).
15. **Correspondence**. Les Belles Lettres, Paris, 1927, p. 38—39.
16. Strabo, 7. 3. 10.
17. **Iliad**, Book XIII, 3—5.
18. Dictys Cretensis, **Ephemerides Belli Trojani**, Book VI. 15. (Teubner,
Leipzig, 1958, p. 131). For Pyrrhus among the Molodsi see Apollod.,
Epit. VI. 12.
19. VI. 661, and XI. 223—226.
20. **Il.** Book II, 681—685. The "famous city of the Myrmidons" is men-
tioned in the **Odyssey**, Book IV, 10. It has been excavated in 1935—
1938. See V. F. Gaidukevich, **Raskopki Mirmekiia**, Materiali etc.,
Moskovskii Institut Archeologii, No. 25, 1952.
21. Pliny (N. H., Book IV. XIII. 93) says that this island was also called
"Island of the Blest".
22. Book I, 21. (Less Belles Lettres, Paris, 1960, p. 41).
23. Book I, 22.
24. **Op. cit.**, p. 68.
25. See Fr. Miklošić, **Trojanska Priča bugarski i latinski etc.**, Zagreb,
1870.
26. Xanthos, Podarge and Pedasos. **Il.** XVI, 148—154.
27. **Histories**, IX. 6, in the Bonn "Corpus", vol. V, p. 35.
28. **Chronographia** L. V. (Bonn edition, p. 97).
29. Sallust apparently identified the Getae with the Mysians: "Getae
sunt Mysii, quos Sallustius a Lucullo dicit esse superatos." See:
C. Crispi Sallustii quae supersunt opera, cura Joannis Hunter,
Edinburgh, 1807, p. 230.
30. That the Slavonic peoples were indigenous to the Balkan Peninsula
has been questioned by no less an authority than Constantin Jos.
Jireček (**Geschichte der Bulgaren**, Prag, 1876). If this were true,
the Slavonic names in Greek and Roman antiquities would remain
a mystery. However, it can be easily shown that Jireček's doubts
are unfounded, which I hope to be able to do at some other time.

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